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No. 6

FOREIGN TELEGRAMS.

It is stated at Vancouver that the Japanese Government has requisitioned twenty vessels of the Nippon Yusen Kaisha line.

Allahabad, Jan. 29.

London, Jan. 28.—The Washington correspondent of the *Morning Post* is in a position to know that after a long conference with Count Lamsdorf on Tuesday, the Japanese Minister, M. Kuriuo, was left with the belief that Russia will return an evasive reply, leaving Japan no alternative but to send an ultimatum.—*Pioneer Special*.

It is reported in Paris that Japan has bought four more warships, each approximately of 7,000 tons, from the Argentine Republic.

Japanese citizens are offering contributions to the nation's war fund. The New York correspondent of the *Times* says Russia recently threatened to annex Manchuria if any questions regarding the freedom of trade were raised.

Calcutta, Jan. 30.

A correspondent writes to a Calcutta paper from Darjeeling:—Considering the alarming nature of the reports that are being circulated about the Tibet Mission, the question has again risen as to what attitude Bhutan will take in the affair. Ugyen Kazi, whom the Government sent to the Bhutan Darbar some months ago has returned, and is with Colonel Younghusband. He seems to have failed to enlist the sympathies of the Bhutanese with our cause; they will, therefore, either remain neutral or help the Tibetans, to whom they are bound by treaty. The attitude of the Bhutan Government can pretty well be guessed from the smaller number of people and traders from that country visiting Kalimpong and district, but, of course, this may be due to their fear of being impressed as coolies for the transport department of the Mission.

Japanese intends raising an internal loan of ten millions sterling, and to levy special taxation yielding eight millions, which will be allocated to the service of war loans.

It is announced at St. Petersburg that Russia's reply to Japan will not be transmitted until next week, owing to the great care necessary in its completion.

Both Russia and Japan, within the last fortnight, have officially communicated with the Powers a statement of their positions, and regarding some points the issue is known.

The strategic situation was discussed by the military authorities present at yesterday's Council held at St. Petersburg.

The Nippon Yusen Kaisha's *Inaba Maru* arrived this morning. Having painted her funnel red, and painted over her name, she passed as a Glen liner until she lifted the Japanese flag.

A large number of Sinhalese young men have offered their services to the Japanese Government in the event of war being declared. Colonel Symons, the Japanese Consul, has refused the offer gratefully.

London, Jan. 29.

Austria and Russia have refused to entertain the Turkish suggestions for working the reform scheme. The Porte has now intimated to them that the Macedonians and Albanians have conspired to kill every foreign gendarmier officer. The Porte therefore objects to the officers wearing foreign uniforms.

London, Jan. 29.
The insurrection is spreading in Damaraland, where the Kaffirs are joining the Hereros.

London, Jan. 30.

It is stated at St. Petersburg that merchandise traffic on the Trans-Siberian Railway will be provisionally suspended from the 2nd February in order to leave the line free for the conveyance of troops and stores.

It is reported that in the event of war the command of the Russian land forces will be entrusted to General Kuropatkin.

Unusual activity prevails at Simoustown, where British warships are taking in large quantities of coal and ammunition.

The *Daily Graphic* still adheres to the statements it made yesterday, and adds that by a second article in the draft treaty, Japan offered to acquiesce in all Russia's treaty rights in Manchuria, including the lease of Port Arthur, the railway contract, etc., and to assent to the military occupation of the railway under Russian administration, of a strip of country thirty miles on each side of the line, including the town of Harbin; Japan requiring the restoration of the rest of Manchuria to the effective sovereignty of China. Under article 5 Japan guaranteed the freedom of the Straits of Korea, and undertook never to fortify the southern coast of Korea.

London, Jan. 31.

Messrs. Vickers and Maxim and Messrs. Armstrong received orders on Saturday to proceed with the construction and complete equipment of two new Japanese warships in the speediest manner possible, each of 16,400 tons with a speed of nineteen knots. They will be heavier armed than the best British warships.

London, Jan. 31.

It is officially announced that, on the recommendation of the War office Committee, the Government, with the King's approval, has decided to appoint an Army Council framed on the model of the Board of admiralty.

London, Jan. 31.

The office of Commander-in-Chief ceases to exist, and a new post of Inspector-General will be created, the principal duty of which will be to inspect and report on the efficiency of the military forces under the control of the Home Government, in order to secure continuity and consistency.

London, Jan. 31.

The Macedonian situation appears to be entering upon a more acute phase. It is reported that relations between Hilmi Pasha and the European assessors are the reverse of cordial.

London, Jan. 30.

Heavy slumps in cotton took place in the New York and New Orleans markets yesterday, and wild excitement prevailed.

London, Feb. 1.

A Japanese official in London acquainted with all the details of the negotiations, in an interview with Renter's representative to-day, said Japan was determined to insist upon a binding written assurance in reference to Chinese sovereignty over Manchuria. She might agree to modifications on other points, but without this, no matter what other concessions were made, Japan would break off negotiations and peace would be impossible. Those who assert that Japan had been advised not to press matters too far did not know precisely what had happened. Great Britain, thought greatly desirous of peace, knows, like Russia Japan's irreducible minimum, and delay in the reply indicated a final struggle between the Russian peace and war parties, and he believed the former would triumph.

EDITORIAL NOTES.

"Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." In these words we have a statement of the Christian's position before God which differentiates between his religion and that of all other religions.

1. *He is justified by faith.* In himself he has no merit to commend him before God, whose laws he has broken, and in consequence of which he is under condemnation and rightly exposed to the penalty of sin which is "everlasting destruction." "The wages of Sin is death." But "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." The God-given Saviour revealed himself in the incarnation, and by his suffering and death on the cross made atonement for sin, satisfying the claims of Divine justice on behalf of sinful men; so that God is just when he justifies them that believe. The Christian believes this and by faith accepts this righteousness of Christ, and, being clothed in it, he is justified before God.

2. *He has peace with God.* He is accepted in Jesus Christ the Beloved. His sins are pardoned. He recognizes the love of his Heavenly Father. He rejoices in that love. The peace of God has entered into his heart, and, as a child of God, he cries out "Abba Father." This state of reconciliation is obtained through faith in Jesus Christ alone. It has been purchased by his blood shed on the cross. It has been bestowed freely by Him upon all who believe. "He that believeth is not condemned." "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

3. *He rejoices in hope of the glory of God.* This hope is a sure expectation. It is the hope that God's promises are true; the hope that the heir will inherit. Hence the Christian's joy. "He rejoices in hope of the glory of God." This hope makes his face shine. It makes the hardest task a delight. Christian martyrs have rejoiced in this hope, in the midst of the flaming fires of persecution. This is because he is sure of God's love and lives in the certainty that he has become a member of the household of God.

Our Lord presents this truth beautifully in the Parable of the Prodigal Son. The wicked young man comes to his senses amidst the surroundings of the swineherd. He says, "I will arise and go to my father and say, 'Father I have sinned against Heaven and in thy sight, and am not worthy to be called thy Son.'" On his meeting his father he makes this humble confession, whereupon he is restor-

ed to the favour of his father—is washed and clad in new garments and made to sit down at the family board rejoicing. How happy is he, who has found reconciliation with God through faith in Jesus the Christ! Thus he sings:—

"When peace like a river, attendeth my way,

When sorrows, like sea-billows, roll;

Whatever my lot, Thou hast taught met to know

It is well with my soul.

Though Satan should buffet, though trials should come,

Let this blest assurance control:

That Christ hath regarded my helpless estate,

And hath shed his own blood for my soul.

My sin—oh, the bliss of this glorious thought—

My Sin—not in part, but the whole

Is nailed to His cross: and I bear it no more:

Praise the Lord, Praise the Lord, O my soul!"

The Mirza Sahib of Qadian still passes as a champion of the prophets, claiming for them a sinlessness they never claimed for themselves. Unfortunately for the prophets the methods of the Mirza's interpretation are so ridiculous as to have the effect of convincing all Muslims, who have not demitted their common sense, that the Qur'an teaches that the prophets were sinners. The Mirza commenting upon the translation of the following passage in the Sura Twa Har "Verily we gave to Adam a commandment previously, but he forgot, and we found in him no steadfast determination," renders the last clause thus: "And we did not find in him any determination or intention to break it." Upon this.

James Monroe E-q. C. I. E, writes in the Epiphany as follows:—

"The above is merely one illustration of the system which the Mirza follows—discovering a mare's nest, and then perverting the sense of the Koran in support of his imaginary discovery. The same system of invention or perversion, or both combined, followed throughout the articles in the *Review of Religions* in dealing with the charge of idolatry against Adam, with Abram, Moses, David, Jonah &c. The result being that, according to the Mirza's procedure, all that the belief in the sinlessness of prophets stand upon is nothing but imaginative suppositions, supported by deliberate perversion of the text of authorities. Upon a charlatan, who perverts or rejects as it suits, his theories, the plain meaning of the Koran, the Hadis, the Commentators, Lexicographers, and the Christian Scriptures serious argument is thrown away. The philological vagaries of the Mirza only provoke a smile—his repeated perversion of the meaning of texts merit, the gravest condemnation on the part of any fair-minded man—and the results of both processes is a signal failure by the Mirza to explain away on the slightest degree the disastrous defeat which he has sustained at the hands of Mr. Upson. In spite of all the fiction unscrupulously employed by the Mirza, to do away

with it, that defeat remains an undeniable fact, potent to Christians and Moslems alike.

There is one point in which the Qadian Messiah agrees in character with the Dowie Elijah of Chicago. They both employ vituperation on every occasion when dealing with an opponent. Vituperation is used to discredit every witness on the other side. Vituperation is made to do duty for argument. In the *Review of Religion* for January, he stigmatizes as a liar a missionary, who in an article on "Difficulties in educating Moslems" repeats the old story of the destruction of the Alexandrian Library by order of the Calif Omar. "Failing in his attempts at evangelization," this Missionary "was, therefore, bound to send homesome reasons of his failure, lest he might be called back." "The Missionary gentleman has cast scruples to the winds in misrepresenting Islam. He knows well how his predecessors won controversies by telling lies." These are a few of the compliments which the Mirza, or his editor, pays to those who believe most sincerely that the Islam of the Turk and the Ulema, of what the missionary wrote is justly characterized by "Vice, ignorance, hatred of learning, hypocrisy" and numerous other evils besides. The Ahmadis of Qadian are themselves dissatisfied with orthodox Islam. Their attitude toward the Muhammadanism of Turkey and Afghanistan is as hateful to the Turk and the Afghan as any teaching of the Missionary who tells of "difficulties in educating Moslems." The "impertinence of the sheep of Christ" cannot compare with the pretensions and baseless assumptions of the Qadian Mirza and of some of his benighted followers.

The *Arya Messenger* in referring to our comments upon the Female Messiah, and our denunciation upon the impostors, quoting the prophecies concerning these impostors, says, "of whatever value this prophecy is in denouncing the impostors, it cannot be denied, notwithstanding, that it is this very prophecy (of a coming Messiah, Ed.) which makes so many impostors spring up like summer growths!" This is fine logic! The druggist advertises good medicine. Is it therefore responsible for even quack imitation? The Government coins good money. Is it responsible for the counterfeit coin? There seems to be something wrong here.

- * Tares grow in the same furrow as the wheat.
- Mind what you sow: it will probably grow.
- If all birds were cuckoos, who would build nests?
- It's no use blowing on cold coals.
- Insure your house before it's on fire.
- Money won by gambling is a dead loss.
- The mart of evil is always open.
- He who does nothing does mischief.
- If you live with frogs you will learn to croak.
- Make not your sails too big for your ship.
- The sayings for Sunday and for some other day are more directly religious.

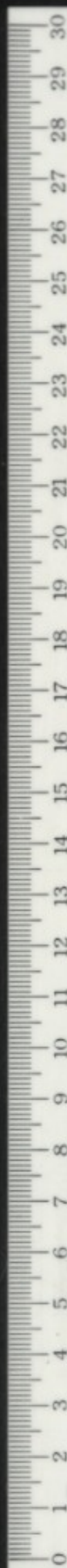
Current Thought & Incident.

THE THREE CROSSES.

One day, a short distance outside Jerusalem, there might have been seen three crosses each with its living burden. The man on the right hand and the man on the left hand were robbers, who had been seized by the Roman officials and were hung up there to expiate their violence and dishonesty. On the middle cross hung a young man of about thirty-three years of age, who had originally been a carpenter, and who was crucified there on the charge of claiming to be the King of the Jews and of thus being a rebel against Tiberius Cæsar. The attention of all those who stood near and of everyone who was passing was fixed on the man in the midst. Some stood at a distance, weeping bitterly and looking at him with the deepest devotion and sorrow. Others, standing nearer, were jeering at him and hurling the most insulting language possible at him, trying to make merriment at his expense. And even the two robbers joined in the chorus of jibes and abuse. The sufferer hung without answering a word, bearing the excruciating pain of the cross and the cruel mockery of those around him with the same uncomplaining meekness.

Now the strange thing is that that sad scene has been the mightiest power for good that has ever appeared in the history of the world. The story of that sufferer's death has turned multitudes of men and women from sin to God, has made cruel hearts tender, drawn selfish hearts out to unselfish love, and led many a worldling to a life of passionate piety. Still stranger is the further result, that nothing that ever happened in the world has so glorified God as that tragic and piteous scene. From it millions of hearts, that otherwise would have continued to think of God as a stern master, have come to realize that He is a Father, filled with the tenderest love for all His children, and that the sternness of His moral law is but one expression of His passionate desire for the good of men. How can it be possible that the death of a man in such pain and shame could lead to the glorification of God? How is it possible that a scene, in which so much human cruelty, meanness and degradation were displayed, should have led to the outbursting of love and unselfishness, purity and heroism, in the hearts of men? Surely there is nothing in such a cause to produce such results; surely pain, shame and misery, caused by gross injustice and cruelty can never have had such a glorious influence. Can a bad tree bear good fruit? The whole story seems at first sight utterly incredible.

Yet what we have stated is but a bare outline of some of the best known and most significant facts in the history of our planet. We know from history that the death of Cæsar led to a fresh outburst of civil war in the Roman Empire: history tells us as plainly that the death of Jesus has led to moral results of immeasurable value and to the glorification of God in millions of hearts. And further, the means whereby that sad scene has been turned to such glorious account are also perfectly plain: the means were these:—the interpretation of Jesus as the *Son of God* and the interpretation of His death as a *voluntary sacrifice for the sins of men*. These two ideas taken together have laid hold of the hearts of men. They have made us feel that, if God's Son so died for us, then the Father whose Son He was must be indeed the home of all love, mercy, forgiveness, forbearance, tenderness and pity. He must be a Father indeed, if He gave up His Son to such a death for us. And that thought, that God did so love us and let His Son so die for us, has worked with such transforming



MADE IN JAPAN

LION BRAND

touch on the hearts and wills of millions of men, that they have turned in shame and horror from their sins to live a life of consecration to the God who loved them so and of self-denying labour for the Lord who gave Himself for them. The cross of Jesus has pierced the hearts of multitudes so deeply as to change them from sinners to saints! It is the mightiest means of moral transformation that has been ever known.

But the significance of the cross of Jesus is not yet nearly exhausted. He declared that He had come to fulfil, i. e., to complete, to perfect, the ancient religion of the Jews. He had come to take the national moral law they possessed and raise it to be a perfect standard of conduct for all the nations of men; and He had come to take the religious conceptions they had and make them so true and real that they would prove suitable for all the races of men. He had come also to transform their worship, to change the sensual into the spiritual, the local into the universal. Now animal sacrifice occupied a large place in the religion of the Jews; the Temple was the centre of their worship, and the Temple was above all things the place of sacrifice. Now, by His death, not by His teaching, Jesus abolished animal sacrifice. Wherever His influence has gone, men have given up the sacrifice of animals. But He did it by His death, by dying Himself as the supreme sacrifice in which all other sacrifices find their explanation. They are but types and symbols. His death is the supreme reality. Thus Christianity, while abolishing the sacrifice of animals, satisfies the universal human instinct for sacrifice.

Can such a source of infinite blessing to man spring from a mistake or a falsehood? Do not the transcendent results prove that the cause must be true and good and genuine?

The Inquirer.

THE TWICE BORN.

—:o:—

The ceremony by which a young Brahman is invested with the sacred thread is called *Upanayana*, which means 'leading a boy to his guru'. Until he is so invested, he is not *dui-ja*, 'twice-born'. He is not permitted to use any prayer or to engage in any religious ceremony.

The thread consists of three slender white cotton threads twisted together, each of the three threads also consisting of three finer threads twisted into one. The thread is of no use unless blessed by Brahmans and consecrated by the recitation of Vedic texts. Holy water is also repeatedly sprinkled on the cord by means of Kusa grass. When a boy has been thus invested, he is taught for the first time to repeat the sacred prayer called *Gáyatri*, and he can read and recite other portions of the Vedas. He is *dui-ja*, 'twice-born.'

Although the boy invested occupies a new and higher position among persons of his caste, no change takes place in the boy himself. He loses none of his former feelings; he becomes neither better nor worse. His second birth is only a ceremonial observance, and does not mark the beginning of a new spiritual life.

There is, however, a sense in which every one should be twice-born. Jesus Christ, the great Teacher, said, "Except a man be born again, or from above, he cannot see the Kingdom of God, he cannot enter heaven." Of this some explanation will now be given.

No man who is dirty and wearing a filthy dress can appear before a great King. He must be washed perfectly clean, and wear a beautiful spotless garment. Sin is well compared to filth, rendering us unclean in the sight of God, who is infinitely holy. We are told that into His heaven "there shall in no wise enter anything that defileth, or is unclean." To be born again means a change of heart by which we hate sin and love holiness.

All have Sinned.—All need to be truly born again for all have sinned. The *dui-ja* Brahman and the Sudra do not feel this. They think that all is well if they do no positive harm to any one and are kind to the poor. They consider themselves safe, because they think they are no worse than others.

But while most people pass through life satisfied with themselves, there have been some, in all ages of the world, who have acknowledged their sinfulness. There is a remarkable confession of sin which some Brahmans ought to repeat daily:

Pápo'nam pápakarmahám pápátma pápasambhava :
"I am evil; evil in origin; evil-minded; evil in deed."

"Who can bring a clean thing out of an unclean?" Sinful parents must have sinful children. Even infants show their sinful nature by sometimes trying to beat their mothers.

The first and great command is to love, with all our heart, God, our Father in heaven who gave us life, and by whom we are continually supported. Instead of doing so, how often has He been forgotten and His commands disobeyed! God contrasts the gratitude of the very beasts with the regardlessness of man: "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people do not consider."

We sin not only by our *actions*, but by *evil thoughts* and *wishes*, but neglecting what is right as well as in doing what is wrong.

We cannot tell whether a garment is clean or dirty by examining it in a dark room. To judge it properly it should be taken out in the sun. Somewhat in like manner, if we would find out our true condition we must view ourselves, as it were, in the dazzling splendour of God's presence. A holy man of old said to God, "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." Another confessed, "We are all as an unclean thing; and all our righteousnesses are as filthy rags."

Our Duty as Sinful.—If a child has been ungrateful and disobedient, it is his duty to confess his fault with deep sorrow, and ask forgiveness. This is our duty also to our heavenly Father.

Jesus Christ taught this by a beautiful parable. A younger son asked his portion of goods from his father, and then went away to a far country, where he spent all among wicked companions. He was so poor that he had to feed swine, and so hungry that he would gladly have taken some of the food eaten by the swine.

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Afterwards he thought that while he was starving, his father's servants had more than they could eat. He therefore said, "I will arise and go to my father, and will say, Father I have sinned against heaven and in thy sight, and I am no more worthy to be called thy son." As soon as his father saw him coming, he ran, fell on his neck, and kissed him, and received him as a son.

So should we, with heart-felt sorrow, confess our sins to God, and ask forgiveness.

But this is not enough. In all ages the hope has been, more or less, entertained that God would become incarnate to deliver man from the burden of sin and misery under which the world is groining. Hinduism has its incarnations; Christianity also teaches that the Son of God, pitying the human race, came down from heaven for our salvation. By His death on the cross, He bore the punishment due to our sins; by His obedience to the law of God, He wrought out a perfect righteousness which, like a spotless robe, is given to His followers.

Christians do not hope to merit heaven by their own good works. Their feeling is, "In my hand no price I bring." Taking refuge in Jesus Christ, they look to Him alone for salvation.

A New Life Necessary.—It is not sufficient for a disobedient son to feel sorry for his conduct and ask forgiveness. He must show that his sorrow is sincere by being obedient and loving in future.

Sad experience will teach us that we need Divine help to resist temptation and overcome sin. Here the Christian doctrine of the Trinity is felt to be adopted to our needs. Although Christians firmly hold God's unity, yet in some mysterious way there is a Father, Son, and Holy Spirit, who all unite for man's redemption. The peculiar office of the Holy spirit is to sanctify, to enable us to overcome sin, and to be adorned with all the beauties of holiness. His help is given in answer to prayer. The promise is, "If ye, being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Besides prayer for the Holy Spirit, there must be watchfulness against sin, avoidance of temptation, study of the Scriptures and other good books, observance of the Lord's day, attendance at public worship, association with good men, etc.

Proofs of being Twice Born.—A new heart shows itself in different ways. The person who formerly did not think of God, now loves Him supremely. His feeling is, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. He loves what God loves, and hates what God hates. Formerly he thought only of his own pleasure; now he says, "Lord what wilt Thou have me to do?" It is said of God, "Thou art good and doest good." The twice-born not only seeks to be pure and holy himself, but to do all the good he can to those around him.

This change is so great that it is called the *new birth*; and persons who experience it are said to be *twice-born*.

It must be confessed that the above state is only slowly gained. Spiritual life at first is generally feeble like that of young children. Watchfulness against temptation is always required. Even the best men at night when they reflect upon their conduct during the day have often to lament "the broken vow, the frequent fall." In such cases there is heart-felt sorrow for sin, prayer for pardon, and for help to avoid the sin in future.

A more profession of Christianity is not enough, Jesus Christ says of His disciples, "By their fruits ye shall know them." To many He will say at the last day, "I never knew you; depart from me, ye that work iniquity."

Happiness of the Twice-Born.—Penitent children who have accepted salvation in the manner described, have a father's *eye* to watch over them. Wherever they are, by day or by night, they can never be out of His sight. They have *ear* of a father to listen to their requests. An earthly parent cannot always give his child what he needs, but God has all power. They have a father's *hand* to guide and protect them. Earthly parents, even though wise, may err; they may be too weak to deliver from danger. Not so with God. They will have a father's *home* to receive them at last. Let the reader seek to be truly twice-born, and this happiness will be his.

Short Papers C. L. S.

ROMANCE OF THE SEA.

There is ample material for a thrilling romance in the story which comes from London, of the search, which is now, by order of the Duke of Argyll, being carried on off the island of Mull, for the wreck of the great Armada galleon, the *Florida*—a vessel of 900 tons and one of the richest ships of the ill-fated Spanish fleet.

All day long a busy little steam lighter may be seen pumping away over the spot where the *Florida* went down, carrying on by modern means the quest which the Duke's ancestors began as long ago as 1642.

The quest of the twentieth century however, is turning out more fortunate than that of the seventeenth. Ancient ship's timbers have been recovered, together with much warped ironwork, cannon-balls of stone and iron, human bones and skulls, a quaint-looking cannon, silver coins of Spain, and articles bearing the image and superscription of King Philip II.

The story of how the galleon came to be destroyed is full of fine material for the novelist.

When Don Fareija found himself and his storm-beaten vessel landlocked at the island of Mull he bullied the islanders and demanded provisions at the point of the sword. Then he made friends with a Highland chief, whom he assisted to lay waste with fire and sword the lands of a neighboring clan.

But the Spaniard played the friendly chieftain false, for when the latter sent an emissary to demand from Don Farejai the fulfilment of a bargain, he put the emissary—Donald Glass Maclean—in irons aboard the *Florida*.

Donald, finding himself and his clan betrayed, and the Spaniard contemplating fight, conceived a fearful revenge. He was confined close to the ship's magazine, and succeeded in laying to it a train of gunpowder.

He had just finished laying the train when he was summoned on deck and told to take a last look at his island home.

It was the Spaniard's last look, too. A few moments later Donald Glass was thrust back in to his prison, where he fired the train, and the Florida was no more. Of the 486 souls aboard only three escaped immediate destruction, and of these one died on the following day.

The islanders say, however, that the Spanish captain's dog survived, and that its ghostly bark may still be heard where the Florida went down, and where divers are now seeking the thousands of gold doubloons which sank with the galleon 315 years ago.

VOLCANOES UNDER THE SEA.

All known facts prove that volcanic eruptions often occur at the bottom of the ocean. It is the opinion that many a ship that has been lost has been overwhelmed by one of these terrible cataclysms, more dangerous than any tempest. It seems that these eruptions cannot be foretold by scientific men, as they do not occur with any regularity.

The navigator of the ocean only wants to be warned where he may expect shoals; he does not care to know how many miles of water he has below his keel. Consequently the subject of submarine volcanoes has not been thoroughly investigated.

That they exist is unquestioned. An island called Julia appeared to the south of Sicily in 1831, and vanished again in about two months. And island appeared and disappeared in 1811 near the Azores. So lately September, 1901, the little island of Bermuja, in the south of the Gulf of Mexico, suddenly disappeared.

It is said that there are two great zones of volcanic activity—the one terrestrial, running through Central America, Mexico, the Antilles, the south of Spain, Santorina, the Red Sea, and the Persian gulf to the Malay archipelago; while the other one traverses the Atlantic in the neighborhood of Tristan d'Acunha, St. Helena, Ascension, the Canaries, the Azores, Madeira, and other islands.

"A GOOD FELLOW."

Russell Sage writes to the New York American:

"The greatest danger that lurks near the path of a young man is the danger of getting into the habit of taking alcoholic drinks to excess, sometimes because friends invite him, sometimes because he thinks that he needs a stimulant.

"My advice to every young man of to-day is this: Stay away from friends who want to make you a 'good fellow.' A good fellow will never amount to anything in life, and never, no matter how great the temptation, no matter how worn out you may feel, start the habit of taking stimulants.

"Powder makes a fine fire, but who ever heard of any man using it for fuel under a boiler?

"Strong drink may make you feel more powerful for a time, but it will wreck your system as surely as powder will wreck a boiler if thrown into the fire underneath it.

"I have never used any intoxicating liquor or wine of any kind in my long life, and it is my honest belief that if it was not for that I should not have retained my health until now.

"The young man who drinks not only wastes money for something that is worse than useless to him, but he is continually exposed to temptations that would not approach him if he would keep away from strong drink."

ONLY A BROKEN KNIFE-POINT.

A ship was once wrecked on the Irish coast. The captain was a careful one. Nor had the weather been of so severe a kind as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much interest attached to the disaster that a diver was sent down. Among other portions of the vessel that were examined was the compass, that was swung on deck, and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocket-knife blade.

It appeared that the day before the wreck a sailor had been sent to clean the compass, had used his pocket-knife in the process, and had unconsciously broken off the point and left it remaining in the box. The bit of knife-blade exerted its influence on the compass and to a degree that deflected the needle from its proper bent and spoilt it as an index of the ship's direction. That piece of knife-blade wrecked the vessel.

Even one trifling sin, as small as a broken knife-point, as it were, is able to rob the conscience of peace and happiness.—Rev. John McNeill.

SCIENCE AND INDUSTRY.

—The new boat of M. Ture of the French navy, designed to pass through the waves without roll or pitch, is described as a combination of submarine and high platform. The submarine is 300 feet long, 75 feet wide and 12 feet deep, and is to contain boilers, engines and steering gear, which will be submerged to a depth of 12 feet. From the submarine will rise vertically two floaters, 65 feet apart, each 200 feet long and 10 feet wide.

—The aniline and soda works at Baden take rank as the largest chemical factory in the world. There are 421 factory buildings and 649 dwellings, and the employees include 148 scientific chemists, 75 technical engineers, 305 clerks, and more than 6,000 workmen. Steam is furnished by 102 boilers for 253 engines of 12,160 horsepower. The factory has 27 miles of railway track, with 387 cars, also a freight vessel.

—In French experiments silkworms have been made to produce cocoons of almost any desired colors. As the ordinary white, yellow or green was known to vary with the food, this was colored artificially, and worms eating dyed privet leaves yielded cocoons of corresponding red, blue, or other color. Plants have been similarly colored by food, some blue French beans exhibited in London a few years ago seeming to have resulted from some chemical peculiarity of the soil.

—By the aid of finely divided nickel and other metals, petroleum has been obtained from acetylene and hydrogen by Sabatier and Sendersens. This has suggested a simple explanation of natural petroleum. Instead of assigning to it an organic origin, it is only necessary to assume the existence in the earth of alkaline-earthly metals and their carbides, which on contact with water would yield hydrogen and acetylene. Meeting nickel, cobalt and iron, the two gases would give rise to reactions that would furnish the various kinds of petroleum.

SAGACIOUS CATS.

South of Fulton street, in New York city, the cat is not a pet but a business investment, an insurance policy against the river rats. Yet, wild as some of these animals are, there is one man, says The Tribune, whom they regard with approval. That is the cat's meat man.

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"I don't know all of them," he says. "No man could and besides these are changes all the time. But if I don't know them, they all know me, every out of them."

"And they're wise; cats are as wise as any beast that lives. Every cat on the block runs to meet me, but they are always on their good behavior."

"Now, here's a place where I leave meat for six cats. They all follow me in when I give it to the porter. They are the cats that belong here, and all the rest of the cats are waiting peaceably for me to come out. Now, see those four cats run ahead and into the next place; they're the cats that belong there, and they line up to meet me."

"But that is a small part of the wisdom of these cats. Five mornings in the week I get around my beat between seven and eight o'clock, but on Saturdays I am always late, and never reach this block before nine. Well, on Saturday mornings the cats know that I'm late, and they don't put their heads outside the doors until it lacks only a little of nine."

"You see there are calendars hanging up in every office to tell the day of the week, and clocks, too, and there's nothing to hinder the cats from consulting them. If they don't find out that way, how do they know when it's nine o'clock Saturday morning?"

THE SLEEPY SONG.

As soon as the fire burns red and low,
And the house up-stairs is still,
She sings me a queer little sleepy song,
Of sheep that go over the hill.

The good little sheep run quick and soft,
Their colors are gray and white:
They follow their leader nose to tail,
For they must be home by night.

And one slips over and one comes next,
And one runs after behind,
The gray one's nose at the white one's tail,
The top of the hill they find.

And when they get to the top of the hill
They quietly slip away,
But one runs over and one comes next,
Their colors are white and gray.

And over they go, and over they go,
And over the top of the hill,
The good little sheep run thick and fast,
And the house up-stairs is still.

And one slips over and one comes next,
The good little, gray little sheep!
I watched how the fire burns red and low,
And she says that I fall asleep.

—Josephine Dodge Daskam, in McClure's Magazine.

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